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An unpublished Grammatical Fragment. — Petronius Arbiter De Antiquis Dictionibus.

By CHARLES BECK.

Communicated September 13th, 1859.

WHILE engaged in Europe in a search after manuscripts of the Satyricon of Petronius Arbiter, I found, in November, 1858, in the Biblioteca Riccardiana at Florence, a quarto volume of about two hundred pages containing, among other works, as *Priscianus de Ponderibus*, *Fulgentius*, *Homeri Vita*, *Francisci Petrarchi Testamentum*, also a grammatical fragment entitled *Ex Petronio Arbitro*. On the inside of the cover is this statement: “Membranæ fragmentum inferius appositum ex veteri attrito tegumento huc translatum est die 19 Julii, 1776.” It is, therefore, a modern copy of an older manuscript, which, from age or use, was in danger of becoming illegible, or being altogether lost. I copied the fragment, although it was apparent that it had no connection with the Satyricon, and owed the author’s name probably to some mistake or accident.* When, a few weeks later, in the pursuit of my object, I obtained, through the kind aid of the American Minister, Mr. Stockton, access to the Vatican Library, and, through the kindness of the Prince Buoncompagni, the numbers of two manuscripts bearing the name of Petronius, I found that one of them contained the same fragment which I had copied in Florence. Of this, too, I made a careful copy. While

* Those familiar with manuscripts know that they often contain works of different authors. It is possible that, in an earlier manuscript, this fragment followed the Satyricon of Petronius, and being without the name of an author, or at least without the second name Arbiter, an ignorant or careless copyist ascribed the fragment to the author of the preceding Satyricon.

in Italy, I had neither the time nor means to ascertain whether the fragment was already published, but upon a somewhat more careful investigation since my return, I have come to the conclusion that it is an ἀνέκδοτον.* The contents, although of no great importance, are yet of sufficient interest to justify the publication of the fragment. The copy of the two manuscripts will be followed by some remarks, and an attempt at a reconstruction of the text. I shall, for convenience' sake, retain the name Petronius.

Biblioteca Vaticana.

PETRONIUS ARBITER DE ANTIQUIS DICTIONIBUS.

Nitrum dicitur a nitra prouincia: ubi si estate proluxa pluuiam terram infuderit: rapida uel solis aquam concoquit in petram salis et niui simillimam sed nihil frigoris uel salsi humoris habentem quae salis uel caumate durescit uel pluuioso aere lique-
scit. hoc indigene ad lauandum utuntur.

Kyrogrillus animal non maius ericio simile muri uel urso in cauernis petrarum habitans in Italia abundans.

Caparis herba quae fallitur. plautus in Gurgulione. Ne oliuas aut pulpamentum aut caparum. et alibi Caparis et putri cepas allece natantes.

Hepicima laus de uictoria.

Exedrae thalami seu cellule seu potius cubilia aut sedes. Cicero de oratore. In eadem exedra.

Scalptura quod usitatius sculpturam dicimus: tunc histriaca dicitur: quod qui historias uel gesta aliqua exprimunt histriones.

Biblioteca Riccardiana.

EX PETRONIO ARBITRO FRAGMENTUM ENCIPIIT.

Nitrum dicitur a nitra prouincia: ubi si aestate pluuiam terram infuderit rapida uel solis aquam concoquit in petram sali ex riuis simillimam: sed nihil frigoris uel salsi humoris habentem: quae salis more uel caumate durescit: uel pluuioso aere lique-
scit. hoc indigenae ad lauandum utuntur.

Cyrogrillus animal non maius ericio simile muri et urso in cauernis petrarum habitans in Italia abundans.

Caparis herba quae salitur. Plautus in Gurgulione uoltis ne oliuam aut pulpamentum aut caparim: et martialis Caparim alibi et putri cepas alece natantes.

Epirima laus de uictoria.

Exedrae thalami seu cellulae seu potius cubilia aut sedes. et actoris nomen acceperunt. Cicero in eadem exedra.

Scalptura quod usitatius sculpturam dicimus tunc histriaca dicitur tam historias uel gesta aliqua exprimunt histriones.

* The only indication which I find that the contents of the fragment, or a part of them, were previously known, is contained in C. G. Anton's edition of the Satyricon, 1781, p. 490, where he gives among the Fragments of Petronius the following: "Petronii Grammatici Fragmenta. Horatius: Quis te redonavit Quiritem diis patriis? cuius nominativus est hic Quirites. — Classica a calando, id est vocando." To this is added the note: "Classica. Daniel. invenit in vet. Cod. in explicatione *classicum* haec ita expressa: et classica auctore Petronio a calando," etc.

Mulsum uinum melle decoctum. Plautus in Asinaria et cantaro mulsum date.

Peribolus templi est ipsius circumposita munitionum constructio.

Coloquintis agrestis cucurbita et uehementer amara: que more cucurbite per terram flagella defundit. Foliorum uero et fructus usualis instar cucumeris. Rotunditas coloquintis nomen indicit.

Classica sunt cornua: que conuocandi causa facta erant: et a calando id est uocando dicta. Virgilius. classica iamque sonant.

Sinaxis concilium uel auditorium uel hora conueniendi dici potest.

Amagliffi celature.

Musach sababi arca: ubi reges templum ingressuri elemosinam imponebant.

Carpasinus color est aureus sicut et citrinus.

Lurica seu cancellus est murus cenaculorum seu quorumlibet edificiorum oram ambiens ab iniuria lapsus inibi defendens.

Reuma est eruptio uel fluor.

Scutra sunt uasa aenea equalia in fundo et ore late ad calefaciendum uinum.

Amule uero ad offerendum uinum uasa aenea esse dicuntur.

Catalogus ordinarius sermo.

Auarus quasi auidus eris. est littera in iunctura detracta uel forsitan simplex deriuatum ab aueo.

Locuples est qui pleraque tenet loca id est multas possessiones.

Lex est generale iussum populi aut plebis rogante magistratu.

Populus est omnis pars omnisque ordo ciuitatis.

Plebs uero dicitur: in qua gentes patriciorum non insunt.

Mulsum uinum melle decoctum. plautus in asinaria et cantaro mulsum date.

Peribolus templi est ipsius circumposita munitionum constructio.

Coloquintis agrestis cucurbita et uehementer amara quae more cucurbitae per terram flagella diffundit. foliorum uero et fructus uasualis instar cucumeris rotunditas coloquintis nomen dedit.

Classica sunt cornua quae conuocandi causa facta erant: et a calando id est uocando dicta. Virg. Classica iamque sonant.

Sinaxis concilium uel auditorium uel hora conueniendi dici potest.

Anaglifa relatura.

Musach sababi arca. ubi reges templum ingressuri elimosinam imponebant.

Carpasinus color est aureus sicut et cetrinus.

Luria siue cancellus est murus cenaculorum seu quorumlibet aedificiorum oram ambiens ab iniuria lapsus mihi incedentes defendens.

Reuma est eruptio uel fluor.

Scutra sunt uasa aenea aequalis in fundo et ore latitudinis ad calefaciendum uinum.

Annile uero ad offerendum uinum uasa aenea esse dicuntur.

Cathalogus ordinarius sermo.

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Locuples est qui pleraque tenet loca id est multas possessiones.

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Populus est omnis pars omnisque ordo ciuitatis.

plebs uero ea dicitur in qua gentes patriciorum non insunt.

Plebiscitum est lex illa; quam plebs non populus sciuit.

Priua dixerunt antiqui: quod singula dicimus: unde priuilegia: quod non ab uniuersis ciuibus: sed a singulis conceptum uisumque est fieri: Inde etiam translatiue singulares specialesque cuiusque dignitatis eius priuilegia appellamus. hec omnia generali nomine rogationes appellantur: et confuse per se inuicem hec ponuntur.

Italia dicta est: quod in ea magna boum copia fuerit: qui greca ueteri lingua itale uocitati sunt.

Elegantia apud ueteres non de amoeniore ingenio sed nitidiore cultu ac uictu dicebatur: nec in laude nec in uitio ponebatur. unde M. Cato in libro qui inscribitur Carmen de moribus. Sumptuosus cupidus elegans itiosus irritusque habebatur. Unde apparet elegantem dictum antiquitus non ab ingenii elegantia; sed qui nimis lecto amoenoque cultu uictuque esset. postea elegans uituperii desiit esse: sed nulla laude dignabatur: nisi cuius elegantia erat moderatissima.

Qui mendacium dicit: fallitur. Qui mentitur: ipse non fallitur: alium fallere conatur.

Lictorem dicit Valerius a ligando appellatum esse: eoque cum magistratus populi romani uirgis quempiam uerberare iussisset: crura eius ac manibus ligari a uiatore solite sunt. Is qui ex collegio uiatorum officium ligandi habebat: lictor est appellatus. Tyro uero lictorem a lino uel a licio: quod idem est dici scripsit. Litio enim transuerso qui ministrabant inquit magistratibus cincti erant.

Intra Kalendas dicitur fieri: quod non

Plebiscitum est lex illa quam plebs non populus sciuit.

Priua dixerunt antiqui quod nos singula dicimus. Unde Priuilegium quod non ab uniuersis ciuibus sed a singulis conceptum uisumque est fieri. Inde etiam translatiue singulares specialesque cuiusque dignitatis eius priuilegia appellamus. Haec omnia generali nomine rogatio appellantur: et confuse per sunt inuicem haec pronuntiantur.

Italia dicta est quod in ea magna boum copia fuerit: quod uetere graeca lingua italos uocati sunt.

Elegantia apud ueteres non de ameniore ingenio: sed nitidiore cultu ac uictu dicebatur: nec in laude nec in uitio ponebatur. Unde M. Cato in libro quod inscribitur carmen de moribus: sumptuosus: cupidus: elegans: uitiosus: irritusque: habeatur. Unde apparet elegantem dictum antiquitus non ab ingenii elegantia: sed qui nimis lecto amenoque cultu uictuque esset. Postea elegans uituperii desiit esse. Sed nulla laude dignabatur nisi cuius elegantia erat modestissima.

Qui mendacium dicit fallitur. Sed quod mentitur ipse non fallitur. alterum fallere conatur.

Lictorem dicit ualerius a ligando appellatum esse. Eo quod cum magistratus populi romani uirgis quemquam uerberari iussissent crura eius ac manus ligari a uiatore solitae sunt. is qui ex collegio uiatorum officium ligandi habebat lictor est appellatus. Tiro uero lictorem a linio uel licio quod idem est dici scripsit licio enim transuerso quod ministrabant inquit magistratibus cincti erant.

Intra calendas dicimus fieri quod non

ante Kalendas: sed in Kalendis est: id est eo ipso die: quo Kalende sunt.

Pomerium est locus intra agrum effatum populi romani totius urbis circuitum pones muros regionibus certis determinatum: qui facit finem urbani auspicii.

Humanitas proprie est eruditio institutionum: que in bonas artes dicimus: quas sinceriter capiunt: appetuntque hi qui sunt maxime humanissimi. Huius enim scientie cura et disciplina ex uniuerſis animantibus uni homini data est: idemque humanitas est appellata.

Manubias quidam predam que manibus capta est appellari existimant. Sed omnino aliud est preda: aliud manubie. Nam preda dicuntur corpora: que capta sunt: Manubie uero appellata est pecunia a questore ex uenditione prede redacta.

Faciem hominis quidam putant esse os tantum et oculum et genam: qum facies sit modus et factura quedam totius corporis a faciendo dicta: ut a spectro species: et a fingendo figura. Unde pacuius faciem hominis dixit pro statura. etate inquit integra feroci ingenio facie procera uirum. Nec solum hominum sed etiam rerum cuiuscunque modi aliarum facies dicitur: Nam et montis et maris et celi facies dicitur.

Profligare est deperdere et destruere.

Vestibulum a ue particula que tum intensionem tum minutionem significat et a stando componi uidetur. Qui enim amplas domos antiquitus faciebant: locum ante ianuam uacuum relinquebant: qui intra fores domus et uias medius esset. In eo loco qui dominum eius domus salutatum ueniebant: priusquam admitterentur consistebant: sed neque in uia neque intra

ante calendas sed in calendis est. in eo ipso die quo calendae sunt.

Pomerium est locus intra agrum et satum populi romani totius urbis circuitum pone muros regionibus certis determinatis quod facit finem urbani auspicii.

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Manubias quidam praedam quae manibus capta sit appellari existimant. Sed omnino aliud est praeda: aliud manubiae. Nam praeda dicitur corpora quae capta sunt. Manubiae uero appellata est pecunia a quaestore ex uenditione praedae redacta.

Faciem hominis quidam putant esse os tantum et oculos et genas cum facies sit modus et factura quaedam totius corporis a faciendo dicta: ut a spectro species et a fingendo figura. Unde pacuius dixit faciem hominis pro statura. Aetate inquit integra feroci ingenio: facie procera uirum. Nec solum hominum sed etiam rerum cuiuscunque modi aliarum facies dicitur. Nam et montis et maris et coeli facies dicitur.

Profligare est deperdere et destruere.

Vestibulum a ue particula quae cum intensionem tum minutionem significat a stando componi uidetur. Q ri n. amplas domos antiquitus faciebant locum ante ianuam uacuum relinquebant. qui intra fores domus et uiam medius esset in eo loco qui dominum eius domus salutatum ueniebant priusquam admitterentur consistebant: et neque in uia stabant neque in

edes erant. Id illa ergo grandi constatione quasi quadam constabulatione supra dicta spacia sunt appellata.

Vescum quoque ex ue particula et esca compositum: et diminutionis uim capit. Aliter enim Lucretius uescum salem dicit ex edendi intentione. Aliter Lucilius appellat cum edendi fastidio.

Foenerator a foenore: Foenus a foetu dictum aiunt et quasi a quadam foetura pecunie parientis atque crescentis.

Assiduus ex ad et sedeo: uel asse et dando. et ita frequentem uel locupletem significat.

Quin coniunctio aliter dici putatur: qum quasi increpantes uel orantes dicimus: ut quin uenis: quin legis. Aliter qum dicimus: non dubium est: quin M. Tullius sit eloquentissimus. Aliter qum sic componimus: quasi priori uidetur contrarium. Non idcirco causam hanc non defendit Socrates: quin utile et honestum existimarit.

Soror dicitur quasi seorsum in hereditate non mansura.

Frater quasi fere alter.

Humilitas est modestia mentis: que non effertur supra se in elatione.

Mansuetudo est manuum assuetudo: ut puta qum que natura fera sunt manu tractari possunt.

Deutio est post desecatam uitiorum rubiginem purum boni desiderium.

Misericordia est affectus subueniendi ex compassione proximi consurgens munditia cordis nec presentium delectatur: nec praeteritorum recordatione.

aedes erant. Sed illa ergo grandis loci cum astatione quasi quadam cum constabulatione supradicta spatia uestibula sunt appellata.

Vescum quoque ex ue particula et esca compositum et diminutionis uim capit. Aliter n. Lucretius uescum salem dixit ex edendi intensione. Aliter lucilius uescum appellat cum edendi fastidio.

Foenerator a foenere: foenus a fetu dictum aiunt, et quasi a quadam foetura pecuniae crescentis ac parientis.

Assiduus ex ad et sedeo: uel asse dando exita frequentem et locupletem significat.

Quin conuinctio aliter dici putatur cum quasi increpantes uel exhortantes dicimus quin uenis quin vadis. Aliter cum dicimus. Non dubium est quin M. Tullius sit eloquentissimus. Aliter cum sic componimus: quod quasi priori uidetur contrarium. Non iccirco causam hanc non desendit socrates quin utile et honestum existimauerit.

Soror dicitur quasi seorsim in hereditate non mansura.

Frater quasi fere alter.

Humilitas sm quosdam est modestia mentis quae non effertur supra se in elationem. Sm uero consuetudinem latinorum est popularis quaedam ignobilitas seu deterrimum quod graeci dicunt.

Mansuetudo est manum assuetudo ut puta cum quae natura fera sunt manu tractari possunt.

Deutio est post defecatam uitiorum rubiginem purum boni desiderium.

Misericordia est affectus subueniendi ex compassione proximi consurgens munditia cordis nec praesentium delectatione nec praeteritorum recordatione.

Pax diuersam habet significationem: aliter enim qum significat requiem animi: aliter qum propitiationem.

Dipsas genus aspidis est grece: que latine dicitur Situla. Quencunque hec momorderit: siti perit: que adeo est parua: ut qum calcatur: non uideatur: cuius uenenum extinguit: quam sentiatur: nec tristitiam sentiat moriturus.

Adeo particula que aliquando non aduerbii loco ponitur: ut Virgilius. Non adeo obtusi gestamus pectora poni. Rursum pro etiam ponitur: ut Senatus et adeo populus. ponitur etiam pro coniunctione completiua.

Iobel grece id est dimittere: unde Iobileus id est remissus.

Peta impetus gladiatorum.

Crusta est glacies.

Hilarum letum, iocundum, ridens, plaudens, gaudens, gestiens.

Pax diuersam habet significantiam: Aliiter enim cum significat requietem animi. Aliter cum propitiationem.

Pax est requies animae interiorum bonorum consideratione.

Luctus uel dolor est uiuificatio mentis ex primo sensu boni uel mali consurgens.

Dupas genus aspidis est graecae: quo latine dicitur stula. Quemcunque haec momorderit siti perit: quae adeo. est parua ut cum calcatur non uideatur. Cuius uenenum ante extinguit quam sentiatur. ne tristitiam sentiat moriturus.

Adeo particula aliquando aduerbii loco ponitur: ut non adeo obtusa gestamus pectora teneri. Rursum pro etiam ponitur, ut senatus et adeo populus. Ponitur etiam coniunctione completiua.

Iobel graece id est remittere. Unde Iubilens id est remissus.

Peta impetus gladiatorum. Unde cicero crusta est glacies.

FINIS.

Notes to Petronius Arbiter De Antiquis Dictionibus.

1. *Nitrum*. The description of the manufacture of natron, agreeing to some extent with that given by Pliny, Nat. Hist. 31, 10, 46, 109,* seems to indicate that the author speaks of the Egyptian article. This opinion is corroborated by the name *nitra provincia* (perhaps *nitrosa* or *nitraria provincia*), meaning the district of Naucratis and Memphis where natron was produced. Cf. Plin. Nat. Hist. 31, 10, 46, 111.† The name

* "In Aegypto autem multo abundantius sed deterius; nam fuscum lapidosumque est. Fit paene eodem modo quo sal, nisi quod salinis mare infundunt, Nilum autem nitrariis; haec cedente Nilo madent suco nitri XL diebus continuis, non ut in Macedonia statis. Si et imbres adfuerunt, minus e flumine addunt statimque ut densari coeptum est rapitur, ne resolvatur in nitrariis."

† "Nitrariae Aegypti circa Naucratis et Memphim tantum solebant esse, circa Memphim deteriores."

nitra provincia may possibly be an attempt to render in Latin what Strabo, 17, 803, 23, calls νομός νιτριώτης or νιτριώτις.

2. *Kyrogryllus* or *Cyrogryllus* is undoubtedly a corruption of χοιρόγρυλλος. It is the porcupine, *hystrix*, which resembles the hedgehog, *ericius*. If we except the expression "simile muri vel (et) urso," the description, though brief, is correct. Cf. Plin. Nat. Hist. 8, 35, 53, 125: "Hystrices generat India et Africa spina contactas ac erinaeorum genere, sed hystrici longiores aculei et cum intendit cutem missilibus ora urgumentum figit canum et paulo longius iaculatur; hibernis autem se mensibus condit, quae natura multis et ante omnia ursis." This last clause of Pliny furnishes, perhaps, an explanation of the expression "simile muri vel urso." If we take *simile* in the sense of similarity of habit, as well as similarity of form, the expression may be considered the substance of the definition, which, in the author from whom Petronius copied, was probably more full.

3. *Caparis*. The passage of Plautus occurs in Curculio, 1. 1, 90: "Voltisne olivas aut pulmentum aut capparim." The second quotation from Martial occurs in 3, 77, 5: "Capparin et putri cepas halece natantes." The expression "quae salitur" is explained by Dioscorides, 2, 204: ταριχεύεται δὲ ὁ καυλὸς αὐτῆς καὶ ὁ καρπὸς εἰς βρώσιν.

4. *Hepicima* or *Epirima*. The writing of the Cod. Ricc. contains the elements of the true reading, viz. Epirima, which is to be corrected into Epinicia, ἐπινίκια, the letters *rim* containing as many strokes as *nici*. The word is used in the sense ascribed to it here, in Soph. Elect. 692: τοῦτων ἐνεγκὼν πάντα τὰ πινίκια.

5. *Exedrae*. I follow the reading of the Cod. Vat. It is easy to understand how the copyist of the Cod. Ricc. should change *de oratore* into *et actoris*, but not how the words *nomen acceperunt* crept in. If the words *de oratore* be correct, the following *in eadem exedra* should be changed into *in eam exedram*. See De Orat. 3, 5, 17: "in eam exedram venisse."

6. *Sculptura*. There is evidently in both manuscripts a mixing up of two articles, the one on *sculptura*, the other on *histrion*, the second being incomplete. The form *histrionica*, which both manuscripts have, for *histrionica*, does not occur anywhere else.

7. *Mulsum*. The quotation from Asin. of Plautus is 5, 2, 56: "Pueri plaudite et mi ob iactum cantharo mulsum date."

8. *Peribolus*. I have not found any passage in which the word, precisely in the meaning given, occurs. Suidas gives the definition ὁ τῆς νηός. Strange to say, Vitruvius does not use the term.

9. *Coloquintidis*. The reading *dedit*, of the Cod. Ricc., in the last sentence, seems to be the true one. *Coloquintidis* is undoubtedly the Latinized form of the Greek κολόκυνθα

or *κολοκύνθη* or *κολοκύντη*, from *κόλος*, *rounded off, truncated*, the reverse of *oblong*. The etymological remark, “*rotunditas coloquintis nomen dedit*,” indicates some knowledge of Greek on the part of the author, or of the source from which he drew. Cf. Suidas: *κολοκύντη· μαρίκη. Καὶ παροιμία· κολοκύντης ὑγιέστερος*. — The reading *usualis* seems to be the true one, in the sense of *common, ordinary*. I should prefer the *vasualis* of the Cod. Ricc. if there were any other authority for the word.

10. *Classica*. The quotation from Virgil is in Aen. 7, 637: “*Classica iamque sonant; it bello tessera signum*.” Besides this, and a few other poetic passages, there is no instance of *classicum* meaning the instrument, with the exception of Pseudo-Asconius to Divin. Verr. 17: “*Sed quia hic in classe dixit, possumus intelligere ad hoc symphonicos capi solere, ut in classe pugnantibus classicum canant: unde ipsi tibiae classis nomen est positum classicum*.”

11. *Sinaxis*. This is, of course, the Greek *σύναξις*, and should therefore be written *synaxis*. I know of no instance of the word being used in the sense of *hora conveniendi*.

12. *Anaglyffi* or *anaglyfa*. While the Cod. Vat. gives the correct definition, the Cod. Ricc. approaches nearer to the correct form of the word. The word is from the Greek *ἀναγλυφή*, *embossed work*, and *ἀνάγλυφος*, *embossed*. The adjective *ἀνάγλυφα* being sometimes used substantively* for *ἀναγλυφή*, I infer from the definition *celaturae* (plural), that the genuine text is *anaglyphæ*. In the later Latinity, the substantive *anaglyphæ* (*ἀναγλυφή*) occurs, as well as the adjective *anaglyphus*.

13. *Musach*. This is undoubtedly the Hebrew word מִסָּךְ. Both manuscripts are evidently wrong in the word *sababi*; it should be *sabati*, מִסָּךְ הַשַּׁבָּת, *the porch of the sabbath*; or, as the English version has it, “*the covert for the sabbath*.” Cf. 2 Kings xvi. 18. I know of no other passage in which the custom of the kings of Israel depositing alms in this porch when entering the temple is mentioned. The article is therefore of interest to Jewish antiquarians.

14. *Carpasinus*. The word is probably identical with the Greek *καρπάσινος*, *made of fine Spanish flax* (cf. Strab. 7, 294: *καρπασίνας ἐφαπτίδας ἐπιπεπορημέναι*), and signifies here the color of this flax.

15. *Lurica* or *luria*. The text, in both manuscripts, is undoubtedly corrupt. I entertain no doubt that the correct reading is *lorica*. In the last clause, the Cod. Ricc. seems to have in part the better reading; *incedentes*, if not indispensable, rendering

* Cf. Isid. 19, 14: “*Anaglyfa, quod superius sint sculpta. Graeci enim ἄνω sursum, γλυφήν sculpturam dicunt, id est sursum sculpta*.”

the sense clearer. The change of *inibi* into *mihi* is easily explained. — *Lorica* is not infrequently used in the sense of enclosure for protection. Cf. Ammian. 24, 5, 18: "Erat etiam in hac eadem regione extantum spatium et rotundum loricae ambitu circumclausum destinatas regiis voluptatibus continens feras." Apul. Met. 6, 30, 443: "Iam domus eorum extremam lorica perveneramus;" Hildebrand explaining the word by *ambitio* or *περίβολος*. Vit. 2, 8, 18: "Cum enim in tecto tegulae fuerint fractae aut a ventis deiectae, qua possit ex imbribus aqua perpluere, non patietur lorica testacea laedi laterem sed proiectura coronarum reiiciet extra perpendicularum stillas, et ea ratione servabit integras lateritiorum parietum structuras." The definition of Petronius has perhaps special reference to the application of *lorica* or *loricula* in translating the Hebrew term *מַעֲקֶה לְגִנָּה*, or the *στεφάνη* of the LXX., in Deut. xxii. 8. Cf. J. Lipsius, Poliorc. 2, 2.*

16. *Reuma*. The word should of course be written *rheuma*, being the Greek *ῥεῦμα* in its medical signification.

17. *Scutra*. The Cod. Ricc. has undoubtedly the correct reading. The word occurs in Cato de R. R. 157, 11: "ubi in scutra (al. scutea, scrutha, schutra, chutra) fervere feceris, foetae sub sellam supponito pertusam;" and Plaut. Pers. 1, 3, 8: "Bene ut in scutris (stutris, strutris, strutheis) concalcant." There being in both passages a variety of readings, this article tends to confirm the reading *scutra*.

18. *Amulae* or *Annile*. The Cod. Vat. gives the better reading; the change in the Cod. Ricc. of *amulae* into *annile* is easily explained. The word should, however, be written *amullae*, being the Latinized form of the modern Greek *ἀμουλλα*, *bottle*, *vial*, which is unquestionably derived from *ampulla*, or the vulgar form *amula*† or *amulla*, a corruption of *ampulla*. It appears probable in general, as indicated in this instance, that many words of the modern Greek were derived from the *lingua rustica*. That the term *amullae* is, in meaning, closely connected with *scutra*, is apparent from the connecting particle *vero*.

* Most Latin translations of the Old Testament render the Hebrew term by *murus* or *septum*. Hieronymus translates, "facies murum tecti per circuitum;" Osiander, "facies murum, peribolum, tecti per circuitum." The translation of Imman. Tremellius and Franc. Junius has "facies loricam ad tectum tuum," and adds in a note, "vel loricationem, i. *θρίγκωμα* sive *περίβολον*, ut Graecis appellatur, in solariis et planis aedificiorum tectis, ut tecta Palaestinae sunt, necessarium." The LXX. translates: *καὶ ποιήσεις στεφάνην τῷ δώματι*. Rosenmüller, in his Scholia, explains the word *מַעֲקֶה*: "ambitus, lorica, septum peribolum circumcirca, a radice *מַעַק*, detinuit, retinuit;" Gesenius, in his Thesaurus, "lorica, qua tectum cingitur, nequis delabatur."

† Cf. Du Cange's Glossarium, s. v. *ama* and *amula*.

19. *Catalogus* or *cathalogus*. Slight difference between the two manuscripts in the spelling of the word; none in the definition. What is *ordinarius sermo*? Does it signify "regular customary language," a meaning which does not belong to *catalogus*, or does it mean "a treatise or book in which a certain order is observed, a list"? I am in favor of the latter interpretation, although I cannot support it by any other authority.

20. *Avarus*. Slight difference, in the text, between the two manuscripts. This word, as well as several others, may furnish some clew to the source of the material of this fragment, if not to the author. Cf. Aul. Gell. N. A.* 10, 5: "*Avarus* non simplex vocabulum sed iunctum copulatumque esse P. Nigidius dicit in commentariorum undetricesimo: 'Avarus enim, inquit, appellatur qui avidus aeris est. Sed in ea copula e litera, inquit, detrita est. Item *locupletem* dictum ait ex compositis vocibus, qui pleraque loca, hoc est, qui multas possessiones teneret.' Sed probabilius id firmitusque est, quod de *locuplete* dixit; nam de *avaro* ambigitur; cur enim non videri possit ab uno solum verbo inclinatum, quod est *avet*?" There is great similarity, in the substance of the information, between Petronius and Gellius, although the former expresses himself more concisely. What does this similarity indicate? that Petronius borrowed from Gellius, or that both drew from a common source? The work of P. Nigidius Figulus (a contemporary of Cicero, and distinguished as a mathematician and astronomer, as well as grammarian), which had the title *Commentarii Grammatici*, was probably a collection of lexicographical, grammatical, and etymological observations, gathered without any attempt at a systematical arrangement, from which our fragment may in part have been taken. Compare the ridiculous etymology of *avidus* in Festus.

21. *Locuples*. The two manuscripts agree. It is apparent that this article is derived from the same source as the preceding.

22. *Lex* or *legem*. With the exception of the form of the word itself, there is no difference between the two manuscripts. Genuine Roman definition of the word, such as might be given by Nigidius or any other well-informed man, who knew from experience the institutions of the republic. Cf. A. Gell. N. A., 10, 20: "Ateius Capito publici privatique iuris peritissimus, quid *lex* esset, hisce verbis definivit. 'Lex, inquit, est generale iussum populi aut plebis rogante magistratu.'" It is apparent that the definition of Petronius is copied verbatim from that of Capito.†

* I quote, in this and all other citations from A. Gellius, from the edition of M. Hertz, 1853.

† C. Ateius Capito, a distinguished lawyer and rival in the science of the law of Q. Antistius Labeo; Consul Suffectus 6 p. C., 759 U. C.; he died 22 p. C., 775 U. C.

23. *Populus*. The two manuscripts agree. The definition of the word, as of the preceding, is genuine Roman. See the following note.

24. *Plebs*. There is a trifling difference only between the two manuscripts. As to the definition, cf. A. Gell. N. A. 10, 20: "*Plebem* autem Capito in eadem definitione seorsum a populo divisit, quoniam in populo omnis pars civitatis omnesque eius ordines contineantur; plebes vero ea dicatur, in qua gentes civium patriciae non insunt. Plebiscitum igitur est, secundum eum Capitonem, lex, quam plebes non populus accipit."

25. *Plebiscitum*. Agreement of the two manuscripts. Capito, according to Gellius, has *accipit* for *scivit*. What may be inferred from this difference, the definition being essentially that of Capito? The difference may be owing to the circumstance that Gellius, in copying Capito, substituted *accipit* for *scivit*. If the change was made by Petronius, it would prove his accurate knowledge of the language, since *scivit* is quite as good as *accipit*.

26. *Priva*. There are several, although not very important, differences between the two manuscripts. In connection with "singulares specialesque cuiusque dignitatis," a substantivum, perhaps *leges*, is to be supplied. Cf. A. Gell. (who draws from Capito), N. A. 10, 20: "quocirca privilegia potius vocari debent, quia veteres priva dixerunt, quae nos singula dicimus. . . . Nam et plebiscita et privilegia translaticio nomine legis appellaverunt, eademque omnia confuso et indistincto vocabulo rogationes dixerunt." The clause, "Inde etiam translative singulares specialesque cuiusque dignitatis eius privilegia appellamus," is not comprehended among the various explanations of Capito, as given by Gellius, and may have been taken directly from Capito. This circumstance goes far to prove that, although Petronius has in several instances definitions which are also given by Gellius, he drew directly from the sources which were also used by Gellius.

27. *Italia*. Some slight differences between the two manuscripts. Festus gives the general substance of this definition, but adds also another: "Italia dicta, quod magnos italos, hoc est boves, habeat. Vituli etenim ab Italis itali sunt dicti. Italia ab Italo rege."

28. *Elegantia*. With the exception of *habebatur* (Cod. Ricc. *habeatur*) and *moderatissima* (Cod. Ricc. *modestissima*) the two manuscripts agree. I am inclined to think that the clause, "nec in laude nec in vitio ponebatur," is not in its proper place, the *unde* evidently referring to the *nitidior cultu ac victu*, and not to the clause *nec in laude*, &c. This clause may be placed after *moderatissima*, repeating in other words the same idea. As to the definition, it is interesting to compare A. Gell. N. A. 11, 2: "Elegans homo non dicebatur cum laude, sed id fere verbum ad aetatem M. Catonis vitii non laudis fuit."

Est namque hoc animadvertere cum in quibusdam aliis tum in libro Catonis, qui inscriptus est Carmen de moribus. Ex quo libro verba haec sunt. ‘Avaritiam omnia vitia habere putabant; sumptuosus, cupidus, elegans, vitiosus, inritus qui habebatur, is laudabatur;’ ex quibus verbis apparet elegantem dictum antiquitus non ab ingenii elegantia, sed qui nimis lecto amoenoque cultu victuque esset. Postea elegans reprehendi quidem desiit, sed laude nulla dignabatur, nisi cuius elegantia erat moderatissima.”

29. *Mendacium*. Slight differences between the two manuscripts. The reading of the Cod. Ricc., *alterum* for *alium*, is better. As we learn from A. Gell. N. A. 11, 11, our author gives in a very concise and pithy manner the substance of a definition of Nigidius: “Verba sunt ipsa haec P. Nigidii, hominis in studiis bonarum artium praecellentis, quem M. Cicero * ingenii doctrinarumque nomine summe reveritus est. ‘Inter mendacium dicere et mentiri distat; qui mentitur, ipse non fallitur, alterum fallere conatur: qui mendacium dicit, ipse fallitur.’ Item hoc addidit: ‘Qui mentitur, inquit, fallit, quantum in se est: at qui mendacium dicit, ipse non fallit, quantum in se est.’ Item hoc quoque super eadem re dicit: ‘Vir bonus, inquit, praestare debet, ne mentiatur: prudens ne mendacium dicat: alterum incidit in hominem, alterum non.’”

30. *Lictorem*. Some trifling differences between the two manuscripts. The matter is derived from the work of Valgius Rufus, whom our manuscripts erroneously call Valerius, and Tiro. Cf. A. Gell. N. A. 12, 3: “Valgius Rufus in secundo librorum, quos inscripsit de rebus per epistulam quaesitis, lictorem dicit a ligando appellatum esse, quod cum magistratus populi Romani virgis quempiam verberari iussissent, crura eius et manus ligari vincirique a viatore solita sint, is, qui ex conlegio viatorum officium ligandi haberet, lictor sit appellatus; utiturque ad eam rem testimonio M. Tullii verbaque eius refert ex oratione, quae dicta est pro C. Rabirio: ‘Lictor, inquit, conliga manus.’ Haec ita Valgius. Et nos cum illo sentimus, sed Tiro Tullius, M. Ciceronis libertus, ‘lictorem vel a limo vel a licio dictum scripsit; licio enim transverso, quod limum appellatur, qui magistratibus, inquit, praeministrabant, cincti erant.’” This article, unless it be copied from some other unknown compiler, — not Gellius, — would seem to be the work of Petronius, who collected his materials from various sources, in this instance from Valgius Rufus and Tiro, and not necessarily borrowed from Gellius. As to Valgius Rufus, it is probable that he is the same person with C. Valgius Rufus who was Consul Suffectus in 742 U. C., 12 a. C., and known as a poet.

* Cicero several times mentions P. Nigidius as his friend and staunch political supporter; of his learning he speaks, Fam. 4, 13, 3: “Nunc P. Nigidio, uni omnium doctissimo . . . ne benigne quidem polliceri possum.”

31. *Intra Kalendas.* The explanation seems to be taken verbatim from Apollinaris Sulpicius,* according to A. Gell. N. A. 12, 13: “intra Kalendas igitur non ante Kalendas est sed in Kalendis, id est, eo ipso die quo Kalendae sunt.” There is a trifling difference in the text of the two manuscripts, which is easily explained, the copyist of the Cod. Ricc. misapprehending the abbreviation .i. of his original (which is in the Cod. Vat.), and changing it into *in*.

32. *Pomoerium.* There is some slight difference in the text of the two manuscripts. Cf. A. Gell. N. A. 13, 14: “Pomerium quid esset, augures populi Romani, qui libros de auspiciis scribserunt, istiusmodi sententia definierunt; ‘Pomerium est locus intra agrum effatum per totius urbis circuitum pone muros regionibus certis determinatus, qui facit finem urbani auspicii.’” The definition of Petronius may have been taken from the same source, viz. the *Libri de Auspiciis*. However this may be, the passage quoted by Gellius enables us to correct the errors of both manuscripts.

33. *Humanitas.* The text of both manuscripts is very imperfect. The passage in A. Gell. N. A. 13, 16 enables us to some extent to reconstruct it: “humanitatem appellaverunt id propemodum, quod Graeci παιδείαν vocant, nos eruditionem institutionemque in bonas artis dicimus. Quas qui sinceriter percipiunt adpetuntque, hi sunt vel maxime humanissimi. Huius enim scientiae cura et disciplina ex universis animantibus uni homini datast, idcircoque humanitas appellata est.” This is an important instance to show that Petronius, in part at least, borrowed from Gellius; for the above definition, evidently identical with that of Petronius, seems to be original with Gellius, in expression at least, if not in substance. For this reason, I have not only in those passages in which the two manuscripts differ followed that which agrees with Gellius, but I should not be disinclined to adopt the reading of Gellius *percipiunt*, although both manuscripts have *capiunt*. The double superlative “maxime humanissimi” is to be noticed.

34. *Manubias.* Almost perfect agreement of the two manuscripts. Cf. A. Gell. N. A. 13, 24: “Quid igitur? Simile est, inquit, apud eundem (Ciceronem) in *praeda* et *manubiis*? Nihil, nihil profecto istiusmodi est. Nam neque ornatius fit additis manubiis neque exaggeratius modulatusve; sed aliud omnino praeda est, ut in libris rerum verborumque veterum scribuntur, aliud manubiae. Nam praeda dicitur corpora ipsa rerum, quae capta sunt; manubiae vero appellatae sunt pecunia a quaestore ex venditione praedae redacta.” It is evident that the definition, quoted here by Favorinus,†

* C. Sulpicius Apollinaris, a poet and grammarian, lived in the middle of the second century of our era, during the reign of the Antonines.

† Favorinus was a contemporary of the Emperor Hadrian.

as taken from the “libri rerum verborumque veterum,” is the same as that of Petronius. It is possible that in other instances also, in which Gellius or his interlocutors do not mention, or even allude, to their sources, the definitions are not their own, but derived from earlier sources (“libri rerum verborumque veterum”). Nay, I am inclined to go a step further, and suppose that, in many instances in which Gellius communicates certain information, or puts it in the mouths of other persons, contemporaries and friends of his, the information belonged neither to these interlocutors nor to Gellius, but was derived from earlier works. In case Petronius’s independence of Gellius can be at all maintained, this hypothesis may meet the difficulty presented by passages such as the preceding on *humanitas*, in which the information given appears to proceed from Gellius. This kind of integrity of acknowledging the sources of information, was not so clearly understood among the ancients as it is now. Pliny the elder furnishes a striking illustration. Although he took the material of many articles from the work of Dioscorides of Anazarbus, and sometimes copied him verbatim, yet in one instance only is he supposed to refer to him, 36, 20, 37, 144: “Schistos et haematites cognationem habent. Haematites invenitur in metallis, ustus mini colorem imitatur; uritur ut Phrygius, sed non restinguitur vino; adulteratum haematiten discernunt venae rubentes et friabilis natura. Oculis cruore suffusis mire convenit; sistit profluvia mulierum potus; bibunt et qui sanguinem reiecerunt cum suco Punici mali; et in vesicae vitiis efficax; bibitur et in vino contra serpentium ictus. Infirmiora omnia eadem in eo quem schiston appellant; in iis commodior croco similis, peculiaris explendis oculorum lacunis in lacte muliebri, procidentisque oculos praeclare cohibet. Haec est sententia eorum qui nuperrime scripsere.” Comparing the two sections of Diosc. 5, 144 and 145, *περὶ αἱματίτου* and *περὶ σχιστοῦ*, it will be found that the description of Dioscorides, besides being much fuller than that of Pliny, contains all the particulars mentioned by the latter: *τῷ κινναβάρει ἑοικῦσαν — καίεται δὲ ἐμφερῶς τῷ Φρυγίῳ λίθῳ τοῦ οἴνου περιηρημένου — ἀπελέγχεται δὲ ὁ κεκακοτεχνημένος πρῶτον μὲν ταῖς διαφύσεσι — καὶ ὑφαίμοις ὀφθαλμοῖς — πίνεται δὲ σὺν οἴνῳ πρὸς δυσουρίαν καὶ ροϊκὰς καὶ πρὸς αἵματος πλύσεις σὺν χυλῷ ροϊᾶς — δύναμιν δὲ τὴν αὐτὴν τῷ αἱματίτῃ εἰσφέρεται, τῇ εὐτονίᾳ μόνον λειπόμενος αὐτοῦ — ἄριστος δὲ εἶναι δοκεῖ ὁ παρακροκίζων τῇ χροῇ — πληροὶ δὲ καὶ κοιλάματα γυναικείῳ διεθεῖς γάλακτι καὶ πρὸς προπτώσεις.*

35. *Faciem.* The two manuscripts differ in a few unimportant forms only. As to the matter, cf. A. Gell. N. A. 13, 29: “Animadvertere est pleraque verborum Latinorum ex ea significatione, de qua nata sunt, decessisse vel in aliam longe vel in proximam, eamque decessionem factam esse consuetudine et inscitia temere dicentium, quae cuiusmodi sint, non didicerint. Sicuti quidam faciem esse hominis putant os tantum

et oculos et genas, quod Graeci *πρόσωπον* dicunt: quando facies sit forma omnis et modus et factura quaedam corporis totius a faciendo dicta, ut a (b a) spectu (Gronov. ab aspectu) species et a fingendo figura. Itaque Pacuvius in tragoedia, quae Niptra scribitur, faciem dixit hominis pro corporis longitudine: ‘Aetate, inquit, integra, feroci ingenio, facie procera virum.’ Non solum autem in hominum corporibus sed etiam in rerum cuiusquemodi aliarum facies dicitur. Nam montis et caeli et maris facies, si tempestive dicatur, probe dicitur.” While the general agreement of Petronius and Gellius in this article is apparent, some striking differences in the language, as *specto* — *spectu*, *statura* — *corporis longitudine*, *cuiuscunque* — *cuiusquemodi*, are not to be overlooked.

36. *Profligare*. There is no difference between the two manuscripts. Cf. A. Gell. 15, 5: “Sicut alia verba pleraque ignoratione et inscitia improbe dicentium, quae non intellegant, deflexa ac depravata sunt a ratione recta et consuetudine, ita huius quoque verbi, quod est *profligo*, significatio versa et corrupta est. Nam cum ab adfligendo et ad perniciem interitumque deducendo inclinatum id tractumque sit, semperque eo verbo, qui diligenter locuti sunt, ita usi sint, ut *profligare* dicerent prodigere et deperdere, *profligatasque* res quasi proflictas et perditas appellarent: nunc audio aedificia et templa et alia fere multa, quae prope absoluta adfectaque sunt, in profligato esse dici, ipsaque esse iam profligata.” There is similarity of sense, but great difference in the mode of description.

37. *Vestibulum*. Without taking into consideration some variations between the two manuscripts, this article belongs to the more imperfect as regards the text. Cf. A. Gell. N. A. 16, 5: “Quod Sulpicium autem Apollinarem memini dicere virum eleganti scientia ornatum, huiuscemodi est: *Ve* particula, sicuti quaedam alia, tum intentionem significat tum minutionem. Nam vetus et *ve*(he)mens, alterum ab aetatis magnitudine compositum elisumque est, alterum a mentis vi atque impetu dicitur. *Vescum* autem, quod ex *ve* particula et *esca* copulatum est, utriusque diversae significationis vim capit. Aliter enim Lucretius *vescum* salem dicit ex edendi intentione: aliter Lucilius *vescum* appellat cum edendi fastidio. Qui domos igitur amplas antiquitus faciebant, locum ante januam vacuum relinquebant, qui inter fores domus et viam medius esset. In eo loco qui dominum eius domus salutatum venerant, priusquam admitterentur, consistebant, et neque in via stabant, neque intra aedes erant. Ab illa ergo grandis loci consistione et quasi quadam stabulatione vestibula appellata sunt, spatia, sicuti diximus, grandia ante fores aedium relicta, in quibus starent, qui venissent, priusquam in domum intromitterentur.” The substance of the definition, and, to some extent, even the language, are the same, the principal difference being in the order of the two articles *vestibulum* et *vescum*.

38. *Vescum*. The two manuscripts differ but slightly. As to the matter, compare the passage from Gellius in the preceding paragraph.

39. *Foenerator*. A slight difference only in the text of the two manuscripts. Cf. A. Gell. N. A. 16, 12: "Faenerator enim, sicuti M. Varro in libro tertio de sermone Latino scripsit, a faenore est nominatus; faenus autem dictum ait a fetu et quasi a fetura quadam pecuniae parientis atque increscentis." Whether the definition of Petronius is directly derived from Varro or from Gellius is a question difficult of settlement, as the third book of Varro de Lingua Latina is no longer extant.

40. *Assiduius*. A slight difference between the two manuscripts. As to the definition, cf. A. Gell. N. A. 16, 10: "Adsiduus in XII tabulis pro locuplete et facile facienti dictus aut ab (assiduis ab) aere dando, cum id tempora reipublicae postularent, aut a muneris pro familiari copia faciendi adsiduitate." Cf. Fest.: "Assiduus dicitur, qui in ea re, quam frequenter agit, quasi consedissee videatur. Alii assiduum locupletem, quasi multorum assium, dictum putarunt. Alii eum, qui sumptu proprio militabat, ab asse dando vocatum existimarunt." The similarity of these three definitions is not sufficiently great to prove the fact of one being borrowed from the other; it rather points to a common source. The difference between Petronius and Gellius is especially to be noticed, as having possibly some bearing on the general relation of the two. In this instance the resemblance between Petronius and Festus is greater than between Petronius and Gellius.*

41. *Quin*. The text of the two manuscripts differs in some particulars. As to the matter, cf. A. Gell. N. A. 17, 13: "*Quin* particula, quam grammatici coniunctionem appellant, variis modis sententiisque connectere orationem videtur. Aliter enim dici putatur, cum quasi increpantes vel interrogantes vel exhortantes dicimus: 'quin venis? quin legis? quin fugis?' aliter, cum ita confirmamus: 'non dubium est, quin M. Tullius omnium sit eloquentissimus,' aliter autem, cum sic componimus, quod

* It may be interesting to compare the other "loci classici" relating to this word. Cic. de Re Publ. 2, 22, 40: "In quo etiam verbis ac nominibus ipsis fuit diligens, qui, cum locupletes assiduos appellasset ab aere dando, eos, qui aut non plus mille quingentum aeris aut omnino nihil in suum censum praeter caput attulissent, proletarios nominavit," etc. Top. 2, 10: Cum lex assiduo vindicem assiduum esse iubeat, locupletem iubet locupleti: locuples enim est assiduus, ut ait Aelius, appellatus ab asse dando." M. Ter. Varro de L. L. 7, 99: "Apud eundem (Plautum, Cistell. 1, 1, 7) quod est: 'Mihi frequentem operam dedistis;' valet assiduam. Itaque qui adest, *assiduus*." M. Fab. Quint. Inst. Or. 5, 10, 55: "Praeterea finimus aut vi, sicut superiora, aut ἐνυμολογία, ut si *assiduum* ab aere dando, et *locupletem* a locorum, *pecuniosum* a pecorum copia." Charis. 1, 58: "Adsiduus quidam per d scribunt, quasi sit a sedendo figuratum, sed errant. Nam cum a Servio Tullio populus in quinque classes esset divisus, ut tributum, prout quisque possideret, inferret, ditiores, qui asses dabant, assidui dicti sunt. Et quoniam soli in negotiis publicis frequentes aderant, eos qui frequentes adsunt, assiduos ab assibus dixerunt." Caper de Verb. Dub.: "Assiduus, non asseduus, ab assidendo."

quasi priori videtur contrarium: 'non idcirco causas Isocrates non defendit, quin id utile esse et honestum existimarit.' " Gellius extends his article further; but both from the beginning, — "quam grammatici coniunctionem appellant," — and from the concluding clause, — "Quod quia longioris dissertationis est, poterit, cui otium est, repperire hoc in P. Nigidii commentariis, quos grammaticos inscripsit," — it is evident that the material of this article is not original with Gellius, but drawn from the work of Nigidius; and Petronius, having evidently a practical object in view and aiming at great conciseness, was satisfied with even a smaller portion of the definition of Nigidius, containing the three principal meanings and applications of *quin*. This article, again, is a strong reason for supposing that Petronius did not borrow from Gellius. The difference in the reading, Socrates and Isocrates, is to be noticed. Petronius appears to have the better reading, Nigidius undoubtedly referring to the reasons which influenced Socrates in not employing legal aid at his trial.*

42. *Soror*. There is no important difference between the two manuscripts. As to the matter, cf. A. Gell. N. A. 13, 10: "Praeterea in libris, quos ad praetoris edictum scribit (Labeo Antistius), multa posuit partim lepide atque argute reperta. Sicuti hoc est, quod in quarto ad edictum libro scriptum legimus: 'Soror, inquit, appellata est, quod quasi seorsum nascitur separaturque ab ea domo, in qua nata est, et in aliam familiam transgreditur.' Fratris autem vocabulum P. Nigidius, homo inpanse doctus, non minus arguto subtilique ἐτύμφω interpretatur: 'Frater, inquit, est dictus quasi fere alter.' " The difference between the definition of *soror* of Labeo and Petronius is such that it is probable that Petronius borrowed from Nigidius rather than Labeo in the article *soror* as well as *frater*.

43. *Frater*. There is no difference between the two manuscripts. The circumstance that the article *frater* follows the article *soror* in Petronius, as in Gellius, might be viewed as a reason for supposing Petronius to be a borrower from Gellius; but the juxtaposition of these two words, on account of the intimate connection of meaning (bearing in mind, too, that even those writers, grammarians or lexicographers, who adopt, in general, an alphabetical arrangement, do not in every particular strictly adhere to it, e. g. Festus and Nonius), may have existed in the works of Labeo and Nigidius, from which Petronius and Gellius drew. Cf. Fest.: "*Frater* a Graeco

* The anecdote alluded to in this paragraph is, with some slight modification, related by Diogenes Laertius 2, 40: ὁ δ' αὖ φιλόσοφος Λυσίου γράψαντος ἀπολογίαν αὐτῷ διαγνοὺς ἔφη, Καλὸς μὲν ὁ λόγος, ᾧ Λυσία, οὐ μὴν ἀρμόττων ἐμοί· δηλαδὴ γὰρ ἦν τὸ πλεόν δικανικὸς ἢ ἐμφιλόσοφος· εἰπόντος δὲ τοῦ Λυσίου, Πῶς, εἰ καλὸς ἐστὶν ὁ λόγος, οὐκ ἂν σοι ἀρμόττοι; ἔφη, Οὐ γὰρ καὶ ἱμάτια καλὰ καὶ ὑποδήματα εἶναι ἐμοὶ ἀνάρμοστα; The change of Socrates into Isocrates by a careless copyist was an easy and natural one.

dictus est *φρήτηρ*, vel quod sit fere alter." Cf. Non.: "*Fratrum* proprietatem Nigidius accuratissime dixit, 'frater est, inquit, dictus quasi fere alter.'"

44. *Humilitas*. There is a considerable difference between the two manuscripts, the Cod. Vat. giving one definition only, the moral, while the Cod. Ricc. contains a second, the political or social. It is remarkable that neither Festus, Nonius, nor Gellius mentions the word, although a good Latin word, and used by the best writers both in the moral and political sense. The fact that Gellius neither in the extant part of his work, nor, as far as we can judge, in the lost eighth book, mentions the word *humilitas*, settles the question that Petronius did not in this instance, and perhaps not in any other, borrow from Gellius.

45. *Mansuetudo*. There is no difference between the two manuscripts. Gellius does not speak of the word. Cf. Fest.: "Mansuetum ad manum venire suetum. Alii aiunt mansuetum dictum neque ex misericordia maestum neque ex crudelitate saevum sed modestia temperatum." Cf. Non. 59: "Mansuetum dictum est quasi manu adsuetum, quod omnia, quae sunt natura fera, manuum permultione mitescant." From the agreement of Petronius and Nonius it is to be inferred, either that they drew from a common source, or that one borrowed from the other. If Petronius be the borrower, it is not easy to determine from this circumstance alone the age of Petronius, as there is a great difference of opinion as to the age to which Nonius belongs, some placing him at the close of the second century, and others at the commencement of the fifth.

46. *Devotio*. There is a slight difference between the two manuscripts; the Cod. Ricc. undoubtedly gives the better text. The definition seems to indicate a Christian source. The word is certainly not used in this sense by any classical writer.

47. *Misericordia*. Slight difference between the two manuscripts; the Cod. Ricc. giving the better reading. These, too, appear to be definitions proceeding from a Christian source, especially the second.

48. *Pax*. Great difference between the manuscripts. The first definition appears to be of Christian origin: * perhaps also the second, if we supply *dei* instead of *deorum* after *propitiationem*. The third definition, contained in the Cod. Ricc. only, is of the same description.

49. *Luctus vel Dolor*. This term, with its definition, is contained in the Cod. Ricc. only. The definition is evidently of Christian origin, but too comprehensive, inasmuch

* Cf. Comment. Hieronymi Lib. III. in Epist. ad Ephes. c. vi.: "inter haec (dona) pax non minimum possidet locum, quae superat omnem sensum et custodit corda intellectusque sanctorum, serenitas quaedam atque tranquillitas animae quiescentis."

as it describes not merely *dolor* and *luctus*, but also their opposites. The language itself (*vivificatio**) shows the late age of the definition.

50. *Dipsas*. There is some difference between the two manuscripts. The word is in the Cod. Ricc. incorrectly spelled. Cf. Solin. 27, 31: "Plures diversaeque aspidum species verum dispares effectus ad nocendum: dipsas siti interficit; hypnale, quod somno necat teste etiam Cleopatra, emitur ad mortem." It is apparent that Petronius has derived his description, which is more full than that of Solinus, from another source. Cf. Dioscorid. Ther. 13: *Τοῖς δὲ δηχθεῖσιν ὑπὸ διψᾶδος ἄστεγνος ὄγκος ἔγκειται καὶ δίψος ἐπιτεταμένον ἰσχυρῶς, ὥστε ἀπλήρωτον καὶ ἀδιάλειπτον εἶναι.*

51. *Adeo*. There is some difference between the two manuscripts. F estus gives simply the etymology of the word: "*Adeo* duas habet significationes. Nam cum prima acuta effertur, idem significat, quod accedo, ut cum dicimus *adeo praetorem*. Cum autem secunda, idem quod usque eo, non quidem secundum rationem, quia *ad* praepositio accusativis accommodata est, sed vetusta quadam loquendi consuetudine." Priscianus, L. 16 de coniunctione, speaks of a *coniunctio completiva*.† The passage of Virgil quoted by Petronius is *Æn.* 1, 567: "Non obtusa adeo gestamus pectora Poeni." Whence the material of the article is taken I am not able to say; perhaps from Nigidius.

52. *Iobel*. There is some difference between the two manuscripts. Petronius is of course mistaken in calling the word Greek; it is Hebrew, יִבֵּל, *a shout*, from the verb יָבַל, *to shout*. The word has not etymologically the signification of *dismissal* or *release*, but received it in consequence of one of the special Jewish customs connected with the year of jubilee (שְׁנַת הַיּוֹבֵל, so called because it was announced by the sound of trumpets), in which the hired servants were freed (Lev. xxv. 41). The Vulgata translates the term *annus jubileus*; but whether the word *jubileus* is in any Christian writer used in the sense of *remissus*, released, I am not able to say. The signification which approaches nearest to that of Petronius occurs Isidor. 5, 37: "Jubileus interpretatur remissionis munus. Est enim Hebraicus et sermo et numerus, qui septenis annorum hebdomadibus, id est quadraginta novem annis, textitur, in quo clangebatur tubis, et ad omnes revertebatur antiqua possessio, debita absolvebantur, confirmabantur libertates."

53. *Peta*. There is no difference between the two manuscripts. Provided the

* Cf. Augustinus in Psalmum xl.: "Sed vivificationem nobis illam promittit, de qua dicit apostolus," etc.

† "Completivae sunt vero, autem, quidem, equidem, quoque, enim, nam, namque et fere quaecunque conjunctiones ornatus causa vel metri nulla significationis necessitate ponuntur, hoc nomine nuncupantur." This, of course, is not the place to speak of the inadequacy of Priscian's definition.

spelling of the word be correct, it may be a popular or military slang-word, derived from *petere*.

54. *Crusta*. Both manuscripts agree as to the word and its definition ; but the Cod. Ricc. has between *gladiorum* and *crusta* the words *Unde Cicero*. Whether they belong to the words immediately preceding, and were intended to introduce an illustration, or to some sentence lost, I am not able to say.

55. *Hilarum*. This article is in the Cod. Vat. only. The neuter form of the adjectives and participles is to be noticed. Whence the definition is taken I do not know.

After this brief examination of the several articles of the fragment, some general considerations on the plan, age, and sources of Petronius suggest themselves. The first is as to the plan and object of the author in making his compilation. It appears most probable that the compilation owes its existence to the circumstance that the author, in the course of his reading, made notes of such expressions as seemed to him of interest, and that whatever traces of a plan or systematic arrangement may be discovered are owing to the plan or order of reading pursued by the author, rather than to the intention of furnishing a glossary arranged according to some system. The fifty-five articles of which the collection consists may be divided into the following seven classes:—

I. Natural History: 1, Nitrum ; 2, Chirogryllus ; 3, Capparis ; 9, Coloquintis ; 50, Dipsas.

II. Technical Terms: 4, Epinicia ; 5, Exedrae ; 6, Sculptura ; 7, Mulsum ; 8, Peribolus ; 10, Classica ; 11, Synaxis ; 12, Anaglypha ; 14, Carpasinus ; 15, Lorica ; 16, Rheuma ; 17, Scutra ; 18, Amullae ; 19, Catalogus ; 31, Intra Kalendas.

III. Hebrew Terms: 13, Musach ; 52, Iobel.

IV. Etymological: 20, Avarus ; 21, Locuples ; 26, Priva ; 27, Italia ; 28, Elegantia ; 30, Lictorem ; 33, Humanitas ; 35, Faciem ; 36, Proffigare ; 37, Vestibulum ; 38, Vesicum ; 39, Foenerator ; 40, Assiduus ; 42, Soror ; 43, Frater ; 44, Humilitas ; 45, Mansuetudo ; 46, Devotio ; 47, Misericordia ; 48, Pax ; 49, Luctus and Dolor ; 53, Peta ; 54, Crusta.

V. Political Terms: 22, Lex ; 23, Populus ; 24, Plebs ; 25, Plebiscitum ; 32, Pomerium.

VI. Synonymes: 29, Mendacium and Mentiri ; 34, Manubiae and Praeda ; 55, Hilarum.

VII. Grammatical: 41, Quin ; 51, Adeo.

In several of these classes, especially the fourth, traces of a regular series, although with some exceptions, are perceptible. If we unite the last five classes — the third, fourth, fifth, sixth, and seventh — into one group, calling it the linguistic, and the first two into another, the realistic, we have two nearly complete series, the regularity of which is disturbed by two expressions only, viz.: 31, *Intra Kalendas*, and 50, *Dipsas*, which belong to the first instead of the second series. Whatever importance may attach to these traces of a regular arrangement, it is certain that the compiler aimed neither at perfect regularity nor completeness. Even a glance shows that there is no attempt at an alphabetical arrangement.

As to the age of the compiler, a late period must undoubtedly be assigned to him. Both the language and contents of some of the articles point to Christian sources, and if these are the writings of such men as Hieronymus and Augustinus, as appears probable, the author of our fragment, whether his name be Petronius or not, cannot be placed earlier than the end of the fourth or beginning of the fifth century of the Christian era.

Not the least interesting question, however, relates to the sources of our author, and especially his relation to Gellius furnishes a curious problem. If we examine the arrangement of those words which occur in Gellius as well as Petronius, they form, with one exception, an uninterrupted series of twenty-three words, viz.: 20, *Avarus*; 21, *Locuples*; 22, *Lex*; 23, *Populus*; 24, *Plebs*; 25, *Plebiscitum*; 26, *Priva*; 28, *Elegantia*; 29, *Mendacium*; 30, *Lictorem*; 31, *Intra Kalendas*; 32, *Pomerium*; 33, *Humanitas*; 34, *Manubiae*; 35, *Faciem*; 36, *Profligare*; 37, *Vestibulum*; 38, *Vescum*; 39, *Foenerator*; 40, *Assiduus*; 41, *Quin*; 42, *Soror*; 43, *Frater*. The exception referred to is the article 27, *Italia*, which intervenes between 26, *Priva*, and 28, *Elegantia*. It will not be denied that this circumstance is by itself a strong, although not irresistible, argument in favor of the opinion, that Petronius borrowed in all these articles directly from Gellius; that while reading the work of Gellius he copied, with more or less completeness and accuracy, the definitions of Gellius. This view is strengthened by another circumstance, namely, that Petronius, with two exceptions, follows in these twenty-three articles the order of Gellius, the two exceptions being the articles 42, *Soror*, and 43, *Frater*, which in Gellius occur in lib. 13, 10, earlier, therefore, than the ten preceding articles, from 32, *Pomerium*, to 41, *Quin*. Another less important departure from the order of Gellius may be mentioned, viz. 40, *Assiduus*, which in Gellius precedes, while in Petronius it follows, the article 39, *Foenerator*.

On the other hand, it should not be overlooked that in some of these articles, as has been pointed out, the agreement between Petronius and Gellius is less striking, and

that Petronius has definitions of some terms which he could not have borrowed from Gellius, because they are not contained in the work of the latter, and that, as he borrowed in these instances from other, perhaps the original sources, he may also have done so in those in which apparently he agrees with Gellius. While, then, the opinion that this portion of our fragment is nothing but excerpts from Gellius rests upon some strong arguments, it is opposed by some not inconsiderable difficulties. But whatever the decision of the question, — whether Petronius borrowed directly from Gellius, or whether both drew from a common source, above indicated in the several articles, — the importance of the fragment of Petronius in establishing, in a few instances, the text of Gellius (for instance, the reading Socrates in the article 41, Quin), remains the same.

Corrected Text.

1. Nitrum dicitur a nitra provincia; ubi si in aestate prolixa pluvia terram infuderit, rapida vis solis aquam concoquit in petram salis et nivi simillimam sed nihil frigoris vel salsi humoris habentem, quae salis more vel caumate durescit vel pluvioso aere liquescit; hoc indigenae ad lavandum utuntur.

2. Choirogryllus, animal non majus ericio simile muri vel urso in cavernis petrarum habitans, in Italia abundans.

3. Capparis, herba quae salitur. Plautus in Curculione: voltisne olivas aut pulmentum aut capparim, et Martialis: Capparin et putri cepas halece natantes.

4. Epinicia, laus de victoria.

5. Exedrae thalami seu cellulae seu potius cubilia aut sedes. Cicero de Oratore: in eadem exedra.

6. Scalptura, quod usitatius sculpturam dicimus; tunc histriaca dicitur; tum qui historias vel gesta aliqua exprimunt, histriones.

7. Mulsum vinum melle decoctum. Plautus in Asinaria: et cantharo mulsum date.

8. Peribolus templi est ipsius circumposita munitionum constructio.

9. Coloquintis agrestis cucurbita et vehementer amara, quae more cucurbitae per terram flagella diffundit; foliorum vero et fructus usualis instar cucumeris. Rotunditas colocynthidis nomen dedit.

10. Classica sunt cornua, quae convocandi causa facta erant: et a calando, id est vocando, dicta. Virgilius: Classica iamque sonant.

11. Synaxis concilium vel auditorium vel hora conveniendi dici potest.

12. Anaglypha, celaturae.
13. Musach, sabati arca : ubi reges templum ingressuri eleemosynam imponebant.
14. Carpasinus color est aureus sicut et citrinus.
15. Lorica seu cancellus est murus coenaculorum seu quorumlibet aedificiorum oram ambiens ab iniuria lapsus inibi incedentes defendens.
16. Rheuma est eruptio vel fluor.
17. Scutra sunt vasa aenea aequalis in fundo et ore latitudinis ad calefaciendum vinum.
18. Amullae vero ad offerendum vinum vasa aenea esse dicuntur.
19. Catalogus, ordinarius sermo.
20. Avarus quasi avidus aeris ; est litera in iunctura detracta, vel forsitan simplex derivatum ab aveo.
21. Locuples est, qui pleraque tenet loca, id est multas possessiones.
22. Lex est generale iussum populi aut plebis rogante magistratu.
23. Populus est omnis pars omnisque ordo civitatis.
24. Plebs vero ea dicitur, in qua gentes patriciorum non insunt.
25. Plebiscitum est lex illa, quam plebs non populus scivit.
26. Priva dixerunt antiqui, quod nos singula dicimus : unde privilegium, quod non ab universis civibus sed a singulis conceptum visumque est fieri. Inde etiam translativè singulares specialesque cuiusque dignitatis eius privilegia appellamus. Haec omnia generali nomine rogationes appellantur : et confuse per se invicem haec ponuntur.
27. Italia dicta est, quod in ea magna boum copia fuerit, qui graeca veteri lingua itali vocitati sunt.
28. Elegantia apud veteres non de amoeniore ingenio sed nitidiore cultu ac victu dicebatur : nec in laude nec in vitio ponebatur. Unde M. Cato in libro, qui inscribitur Carmen de moribus : Sumptuosus, cupidus, elegans vitiosus irritusque habebatur. Unde apparet elegantem dictum antiquitus non ab ingenii elegantia : sed qui nimis lecto amoenoque cultu victuque esset. Postea elegans vituperii desiit esse ; sed nulla laude dignabatur, nisi cuius elegantia erat moderatissima.
29. Qui mendacium dicit, fallitur. Qui mentitur, ipse non fallitur ; alterum fallere conatur.
30. Lictorem dicit Valerius a ligando appellatum esse ; eo quod cum magistratus populi romani virgis quempiam verberari iussisset, crura eius ac manus ligari a viatore solitae sunt. Is, qui ex collegio viatorum officium ligandi habebat, lictor est appellatus. Tiro vero lictorem a lino vel a licio, quod idem est, dici scripsit. Licio enim transverso, qui ministrabant, inquit, magistratibus, cincti erant.

31. Intra Kalendas dicitur fieri, quod non ante Kalendas sed in Kalendis est; id est eo ipso die, quo Kalendae sunt.

32. Pomerium est locus intra agrum effatum populi romani per totius urbis circuitum pone muros regionibus certis determinatus, qui facit finem urbani auspicii.

33. Humanitas proprie est eruditio institutioque, quas in bonas artes dicimus; quas qui sinceriter capiunt appetuntque ii sunt maxime humanissimi. Huius enim scientiae cura et disciplina ex universis animantibus uni homini data est; ideoque humanitas est appellata.

34. Manubias quidam praedam, quae manibus capta sit, appellari existimant. Sed omnino aliud est praeda, aliud manubiae. Nam praeda dicuntur corpora, quae capta sunt; manubiae vero appellata est pecunia a quaestore ex venditione praedae redacta.

35. Faciem hominis quidam putant esse os tantum et oculos et genas, cum facies sit modus et factura quaedam totius corporis a faciendo dicta, ut a specto species et a fingendo figura. Unde Pacuvius faciem hominis dixit pro statura: Aetate, inquit, integra, feroci ingenio, facie procera virum. Nec solum hominum sed etiam rerum cuiuscunque modi aliarum facies dicitur. Nam et montis et maris et coeli facies dicitur.

36. Profligare est deperdere et destruere.

37. Vestibulum a ve particula, quae tum intensionem tum minutionem significat, et a stando componi videtur. Qui enim amplas domos antiquitus faciebant, locum ante ianuam vacuum relinquebant, qui intra fores domus et vias medius esset. In eo loco, qui dominum eius domus salutatum veniebant, priusquam admitterentur, consistebant, sed neque in via neque intra aedes erant. Ab illa ergo grandis loci constatione quasi quadam constabulatione supra dicta spatia vestibula sunt appellata.

38. Vescum quoque ex ve particula et esca compositum et diminutionis vim capit. Aliter enim Lucretius vescum salem dicit ex edendi intensione. Aliter Lucilius appellat cum edendi fastidio.

39. Foenerator a foenore. Foenus a foetu dictum aiunt, et quasi a quadam foetura pecuniae parientis atque crescentis.

40. Assiduus ex ad et sedeo, vel asse et dando, et ita frequentem vel locupletem significat.

41. Quin coniunctio aliter dici putatur cum quasi increpantes vel exhortantes dicimus, ut quin venis, quin legis. Aliter cum dicimus: non dubium est, quin M. Tullius sit eloquentissimus. Aliter cum sic componimus, quod quasi priori videtur contrarium: Non idcirco causam hanc non defendit Socrates, quin utile et honestum existimarit.

42. Soror dicitur quasi seorsum in hereditate non mansura.

43. Frater quasi fere alter.

44. Humilitas secundum quosdam est modestia mentis, quae non effertur supra se in elationem. Secundum vero consuetudinem Latinorum est popularis quaedam ignobilitas seu deterrimum quod Graeci dicunt.

45. Mansuetudo est manuum assuetudo; ut puta cum quae natura fera sunt, manu tractari possunt.

46. Devotio est post defaecatam vitiorum rubiginem purum boni desiderium.

47. Misericordia est affectus subveniendi ex compassione proximi consurgens, munditia cordis nec praesentium delectatione nec praeteritorum recordatione.

48. Pax diversam habet significantionem; aliter enim cum significat requiem animi; aliter cum propitiationem. — Pax est requies animae interiorum bonorum consideratione. — Luctus vel dolor est vivificatio mentis ex primo sensu boni vel mali consurgens.

49. Dipsas genus aspidis est graecae, quae latine dicitur situla. Quemcunque haec momorderit, siti perit; quae adeo est parva, ut cum calcatur, non videatur; cuius venenum ante extinguit quam sentiatur, nec tristitiam sentiat moriturus.

50. Adeo particula, quae aliquando adverbii loco ponitur, ut Virgilius: Non obtusa adeo gestamus pectora Poeni. Rursum pro etiam ponitur, ut Senatus et adeo populus. Ponitur etiam pro coniunctione completiva.

51. Iobel graece id est dimittere. Unde Iobileus id est remissus.

52. Peta impetus gladiatorum.

53. Crusta est glacies.

54. Hilarum, laetum, iocundum, ridens, plaudens, gaudens, gestiens.

NOTE 1. — Page 3, read *Anaglifi* for *Amaglifi*.

NOTE 2. — Page 8: *χοιρόγρυλλος*. Professor Sophocles suggests that the correct form of the word is *χοιρογρύλλιος*. The weight of evidence is unquestionably in favor of this form. The LXX. has *χοιρογρύλλιος*, and Hieronymus gives this explanation: "Animal non maius hericio habens similitudinem muris et ursi: unde et in Palaestina *ἀρκομῦς* dicitur." Suidas s. v. *γύλλιος* says: *ἔστι δὲ καὶ ζῷον ὁ καλούμενος χοιρογρύλλιος*. On the other hand, we find in Suidas, s. v. *γρύλλος*: *καὶ γρύλλος ὁ χοῖρος*, and in a scholion to Aristoph. Pax 520: (*πλέκος*) *ἔστι δὲ ζῷον ὁ καλεῖται ὑπὸ τινων χοιρογρύλλιος· ἔστι δὲ ζῷον οὗ μέμνηται Σώφρων Ἡράκλεις πνίγος γυλίον τι· ἔστι δὲ ὁ καλούμενος ὑπὸ τινων χοιρόγλυος (χοιρόγρυλλος)*; which passages seem to indicate that the termination of the word was not uniform. This, taken in connection with the circumstance that both manuscripts, however different in other respects, agree in the form of the termination, led me to adopt the form *χοιρόγρυλλος*.